

TRIBUTES TO SAMUEL ALFRED BARRETT

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Throughout his career, both as anthropologist and museologist, Barrett maintained an active interest in, and cordial contacts with the American Indians. Fully one-third of those attending his funeral were original Americans. They placed gifts on his casket; a string of shell beads; a handwoven belt. One stood at his grave-side and spoke words of affection for the man, and gratitude for his friendship. This was the sort of tribute that Samuel Barrett would have most appreciated (McKern 1965:119).

One might say that it is difficult to separate the name Barrett from the American Indian. He won the affection and admiration of all those with whom he came in contact. It was with the American Indian that he began and ended his career. We feel that the highest tribute that can be paid an anthropologist is that rendered to him by those with whom he has worked. From Lukachukai, on the Navajo Reservation, Albert G. (Chic) Sandoval, a Navajo, offers his tribute.

Deeply within my heart, I possess only the greatest admiration for Dr. Barrett. He was a man of genuine caliber and ability, and interested in one thing, that of bringing and preserving for future generations the various ceremonials of the Navajo Indians. He was a man of patience and did everything possible to obtain these ceremonials in their entirety and purity. Anyone working with my people, and there have been many, soon discover one thing, that if you want to obtain a perfect masterpiece, you must possess these qualities.

I have worked with many men in the field of anthropology, and sincerely, I do place beloved Dr. Sam Barrett among the greatest. I place Dr. Barrett in the same light as I would the good Father Berard Haile who was not only an able and devoted Navajo Missionary, but likewise one of the greatest students and writers of the Navajo Culture and of their ceremonials.

I am not the only one who will miss him, but I can truthfully say that the countless who have received a helping hand from him will forever treasure a fond memory of his patience, his wisdom and his ability to impart his knowledge.

Chic Sandoval, Navajo

It is indeed fitting that a Pomo should speak in honor of Barrett, since it was with them that he first began and later ended his career.

Essie Parrish, shaman, dreamer, and prophet, the religious leader of the Southwestern Pomo, offers her tribute to Samuel A. Barrett.

The Creator sent Dr. Barrett to us from the University so I could put away for safe keeping the tradition of my people, since many have rejected

it and pay no heed to it any more. They have gone the white man's way. Dr. Barrett was called to his work by the Creator, he is doing His work. Dr. Barrett has preserved the tradition of my people with his pictures and his books. Whenever my people turn again to their tradition it will be there for them to see and hear about or even to start again. We will all miss him, that old man. He has done much for us and other Indians too. He helped us and spoke for us so we could get our new school. All my people will miss him, with his white hair and cane. He was a good man. He was like our grandfathers. My people cried for him like they cry for their own.

Essie Parrish, Pomo

The Reverend George Effman, a Maidu Indian, spoke on behalf of the American Indians and the California Indians in particular in delivering the following eulogy in tribute to Samuel Alfred Barrett at his interment in Sonoma, California, on the afternoon of March 13, 1965.

Several years ago there came to this world this man.

One who heard the many voices of opportunity and who decided to become the friend of the American Indian.

He too, like his friends, in his quest for the Great Spirit looked to the majestic, beautiful blue waters of the Pacific, the skies, the trees, the flowers, for everywhere there is evidence of the presence of the Great Spirit.

We stand here today to bid farewell from all of the American Indians. We have lost another friend.

George Effman, Maidu

REFERENCE

- McKERN, W. C.
1965 The Barrett era. Lore, Vol. 13, No. 1, pp. 114-119. Milwaukee.